The Inquirer

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NOT AS FAR AS THAT

A STORY OF MARGARET BARR

By Marie B. Byles

(*Miss Byles is a member of the Sydney Unitarian Congregation. We are indebted to the magazine, "Gandhi Marg", for permission to print extracts from an article by Miss Byles.*)

I WAS getting my passport visa'd for Ceylon. "Only for six months?" I queried.

"Yes, we treat you the same as you treat us."

"That is not a very Buddhist remark."

"Not very Christian either, but people have not got as far as that yet."

The idea in the vice-consul's mind is practically universal—that returning good for evil, loving your enemies and that sort of thing, is a command of God or Christ or Buddha. It is often said that Christ replaced the old retaliatory law with the law of love. He did nothing of the sort. Laws of nature are there all the time whether man notices their existence or not. The law of love was just as much a law before his day as after, and the retaliatory law did not cease to exist after him.

The law of boundless love is that it is not a command to be obeyed, but a training to be undertaken. "Thus must you train yourselves", is the Buddha's often repeated remark. The training required is the reduction bit by bit of the ego, so that there is nothing left that wants to retaliate. Egoism is the assertion of individuality with which we are born, and it can be chipped away only gradually, and with the help of prayer or meditation. In undergoing this training it is of help to have a clear grasp of the law by which we seek to govern our lives, but perhaps it is of even greater help to read examples of the working of the law in actual practice. For this reason let me tell of a small incident that recently came to my notice.

The Old Lady

It concerns the Rev. Margaret Barr, a Unitarian minister who has established a Gandhian Basic Education school and rural centre in the Khasi Hills of Assam.

About half a mile away from her Centre lives an old lady. She was very poor and very full of complaints. Almost as soon as the Centre was started, she developed the aggravating habit of coming over and interrupting classes to complain about this, that or the other. At first Margaret was irritated and not a little short with her, especially when she came over with a dead hen and accused the Centre's sweet and docile dog of having killed it. It was strange that the dog should have chosen the fowl of a neighbour who lived half a mile away when the fowls of neighbours living closer were left unmolested. However, there was no proof that this amiable dog was not the culprit. So very reluctantly the cost of the dead fowl was paid, for never must it be possible to say that the head of a Gandhi Centre failed to do justice to an aged poverty-stricken woman.

Then one day it came to Margaret that this was no way to show the children how to follow Gandhi's example of overcoming evil with good. So next time the old lady came with her complaints, she was patient and gentle. And the next time she came with a dead fowl a brilliant idea came also. One of the girls was sent to procure one of the Centre's live hens and this was offered to the old lady in return for the dead one. The children ate the dead one—Khasis are not vegetarians—and the old lady had the live one. However, the deal was only too satisfactory to the miserable old soul, and it did not prevent her from coming with more complaints and more dead fowls. Each time she was greeted with patient gentleness and each time a live fowl was substituted for the dead one, and the children had chicken for dinner.

The Change

Then the old lady began to change. It was not a quick change, but the intervals between the deaths of her fowls got longer and longer, and her complaints fewer and fewer. Finally, she ceased scolding and grumbling, and the fowls stopped dying. Then one day when she arrived shivering Margaret gave her an old darned woollie. The next day she returned with a present of potatoes from her garden. And now she is a model neighbour.

But as we study this law of boundless love, let us remember that it is not our actions, not even our words, that matter, but the thoughts that are in our minds. If Margaret had continued to cherish thoughts of ill-will all the live hens and darned woollies would have had no effect at all. Obviously it is from our thoughts that all that we say and do arises. If what is in our minds is selfless and full of loving-kindness, the right words and the right actions will follow automatically, and almost always these will be gentle. But the contrary does not follow. Words and actions may be gentle but unless they spring from a heart full of selfless love, they are useless in overcoming the retaliatory law.

The Editor

The Rev. E. G. Lee is at present in hospital recovering from an emergency operation, and all our readers will wish him a very speedy recovery.

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all news, correspondence and articles should be sent until further notice.

THE LIVING TENSION

By E. Shirvell Price

WHERE, in our history, does the justification for our faith in man first find expression?

Ninety years ago last May, Dr. Martineau gave what is perhaps the greatest discourse ever heard on the history and development of Unitarian thought, at the Annual Meeting of the British and Foreign Unitarian Association. It was published under the title "The Three Stages of Unitarian Theology".

What did he say? Firstly, he said, that the strength of the Unitarian faith lies in the very first position it seized: the impregnable centre of all true religious and moral theory—that for all spiritual natures, Unity and Personality are one.

This truth was used legitimately to vindicate the Sovereignty, the Unity, of the Universal Father. This, the Theology of Causation, which reduced all causes to one, was typical of Joseph Priestley and the first phase of Unitarianism.

But it so magnified the power of God that it minimised the stature and responsibility of man, and compelled thinking Unitarians to avow determinism rather than a faith in man's free will.

The reaction from this unnatural state was sparked by Richard Price and the Arians, and issued in the grand remonstrance of Channing. So was ushered in the Second Stage—the Religion of Conscience, wherein man recovered his sense of moral freedom and was enabled to re-affirm the greatness of human capacity—not so much for intellectual training as for voluntary righteousness, for victory over temptation, for resemblance to God—a greatness which was ancient, on the terrible and dark side, by the power to incur guilt, to choose ruin and death in resistance to the divine will within him. By the latter we sink into the less-than-human, by the former we rise toward God. Here the apprehension of moral distinctions becomes the supreme dignity of all minds. These minds are like God in that he has given them knowledge of good and evil.

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"Will, then", asks Martineau "this sense of the moral freedom, of the reality and greatness of our trust, turn us into Stoics and set us up in self-gratulation and pride?... If it be true, as our critics affirm, that we Unitarians feel not the shadows of humility, but lift a self-righteous head, may God give us a better knowledge of where we stand"!

Martineau then announces the Third Stage. "There is in us", he affirms, "that which is above the natural life and approaches what lies beyond it." This is the Religion of the Spirit, "for there is a spirit in man, insofar as he is not disposed of by his organism and his dwelling place (heredity and environment) but rises in thought and directs himself in affection to what is above them.

"Here it is that there is room for true communion, that spirit may meet spirit. In this field of spiritual affection that lies around our will, the common essence of both man and God, the divine element that spreads its energies into us, lies its home, its life, its reciprocal recognition, its kinds of human power, its answer of Divine compassion. This life with God, of which saintly men in every age have testified, is no illusion of enthusiasm but an ascent, through simple surrender, to the higher region of the soul....

"The bridge is thus rebuilt and complete between the Divine and the human personality, and we crown the religion of Causation and the religion of Conscience by this, the Religion of the Spirit.... May we not say", pleads Martineau, "that without confusing the nature of God, we have enriched and ennobled our religious comprehension of man, and provided for a more balanced justice to the claims of nature, of Conscience, and of the Soul, and a blending consecration of them all?"

That was James Martineau's crowning submission to complete the three-stage development of Unitarianism ninety years ago, one which has great nobility and power in it for us to-day. But is that the last word? Does that three-stage cycle complete Unitarianism for all time? Is there nothing for us but to turn back and go over and over again, discovering the ideas of the past like textual critics of the Bible after the canon has been closed, or like higher critics dealing with a closed and final revelation?

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We believe that the revelation of God is never finished. Yet there is practically no change in our theology in the last ninety years, nor in our religious practices, nor in our form of worship. Just over a quarter of a century ago we had our "Orders of Worship"—a beautiful and fine book, but what did it do? It established the theology, the religion of Martineau upon us. But does it reflect our faith in God and our faith in man today? How often are we hearing of people who come to our services with the expectation that we have a message for the contemporary world? We claim to have, and to be more alive than orthodox sects to the challenges of to-day. Yet these visitors find us worshipping in forms and words that belong to the nineteenth century, and they often turn away disappointed. The God whom we meet in worship is a contemporary God, or he is nothing, and we should be less tied than we are to words, noble though they undoubtedly are, which always seem to make God the God of the past rather than God of the present and future. We have to admit that the use of a liturgical form, especially where it is used at both services, has discouraged the writing of prayers. The great majority of our ministers have lost the art of contemporary prayer. In recent years they have never been trained for it.

How can the reality of the living God of Worship be realised more effectively?—so that worship becomes a thrilling experience. We cannot do without the old, but we should not be as satisfied as we apparently are with a form of service which is acquiring the solidarity of a Unitarian orthodoxy. We must face forward in thought, worship and action, and create forms to our need which are authentic deformations of the spirit which is working with today's life. Not change for the sake of change, or experiment for the sake of experiment, but because time makes ancient good uncouth, and we must grow, or die. There is a certain appetite in a dignified service, which, like the letter, can kill the spirit. If the living union between God and Man is lost or becomes secondary. Worship was made for Man, not Man for worship.

THE INQUIRER

FUTURE DEVELOPMENTS

With the increase in the price of the paper plans are in hand for introducing new weekly features.

With the co-operation of congregations we hope to provide illustrated articles, and profiles, introducing churches, ministers and prominent lay people to our readers.

New ideas are in the air; we shall extend the manner and scope of our articles.

The Inquirer is your paper. Make it more so by sending us interesting news (not press cuttings).

IT OCCURRED TO ME

By Muriel Hilton

Fortunate indeed are those who earn their living by doing the work for which by nature they are most fitted. Foolish are they who could do this, but for the sake of material rewards choose other paths. But those who have to earn their living in uncreative ways can take on what Schweitzer once called "a second job." This can take many forms: supporting a church, running a society for the development of the arts, helping in youth clubs, visiting the lonely, helping those who are ill, baby-sitting, serving some social need—these and many others can be called "second jobs" and can alleviate much of the tedium in modern life giving it a purpose and satisfaction.

In our Maidstone church we have a highly-valued member who for years has made his second job a prison visitor. (Two other friends have also given courses of lectures at this particular prison.) One of the most memorable talks I remember at the church was when this member gave us an account of his experiences over the years as a prison visitor. During the discussion which followed, someone asked him what were the special qualifications of a prison visitor, and after much thought came the reply, "I should think to be a fairly average sinner." I liked that reply immensely. Certainly there must be no patronage, no "holier-than-thou" attitude in one's approach and contact with the less fortunate. There must be humility, a love for human beings, sympathy and understanding, and these our friend has in full measure.

It must have surprised many to know that the late Gerard Hoffnung who has made so many laugh and rejoice was also a prison visitor. One of the most moving obituaries was by Mervyn Turner:

> . . . He lived with a sense of urgency. If death were delayed a hundred years, life would still be too short. Famine, the shadow of nuclear annihilation, racial prejudice, injustice anywhere called for his help. His reaction to events near home—hanging, flogging, brutality in any form, and any act that degraded the human soul—was a measure of the hurt that he took upon himself. . . . . Gerard Hoffnung was odd even for a prison visitor. But no prisoner in his cell ever thought so. He took his prisoners by storm, left them bright with laughter. Often as I have walked along the landings of Pentonville Prison the sounds of his laughter have reverberated through the silent halls. And when he left again the prisoner's burden was lighter because Gerard Hoffnung had taken some of it away with him.
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> "To leave the prisoners bright with laughter"—to relieve anyone of some of the burdens of their lives is a wonderful and satisfying "second job".

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Those who are interested in penal reform should read "Teach Them to Live" by Frances Banks. Miss Banks whom the Maidstone congregation had the privilege of hearing talk on her experiences at the Maidstone prison as its tutor-organiser has written this book from the fruits of wide experience and thorough research into prison life in England. There is much pathos and humour in these revelations, and is an invaluable book to abolitionists in general, to all those who administer the law, and magistrates in particular. Miss Banks sees the prisoner as primarily an adult in need of education and only secondarily a criminal in need of reform."

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We have lost the sense of occasion. There is no doubt about it. We have come to the state when we no longer anticipate and count the days to a certain event, or after it has occurred we do not "cast a longing, lingering look behind." I am of the generation who can honestly say that as a child I thought, "This time next week so-and-so is going to happen", and after, for at least another week, I would look back, relishing, savouring an important occasion. One regrets that apart from the obvious events of the year, children do not have the sense of occasion as curiously it is lost by the majority of adults. I remember one Christmas walking along with a small girl who told me of all the parties and pantomimes she was going to. I remarked that she was undoubtedly going to have a very exciting time. "Yes", she admitted, "But it would be very nice to stay at home for a change".

I wonder if there might not be a reaction against the many stimulations, the too-many good things that come our way all too easily from radio, TV, long-playing records and so on. The sense of occasion might return to the motorist who speeds along the English countryside when he thinks, "It would be very nice to walk for a change". Or it might come to one who reacts suddenly against the incessant blaring of mechanical music in the home. "It would be nice to be quiet for a change." Or to the spectator, "It would be nice to do something myself for a change." It might, it might come, the sense of occasion when suddenly weary of the lurid headlines in the Sunday newspaper, a few might say "It would be a nice change to hear something beyond the headlines, something more permanent and enduring". It would be good indeed, for we are creatures with our roots in silence, with a deep desire for spiritual security, so in our longing to be at home there might be some return to the basic simplicities from which come our deepest joy and satisfaction.

MACAULAY AND THE UNITARIANS

By R. N. Wendell

THE centenary on December 28th, 1959, of the death of Lord Macaulay, the famous historian whose "Lays of Ancient Rome" still appeals to modern readers, is a reminder that Macaulay had some interesting connections with the Unitarians.

In 1832, when he was contesting Leeds, his opponents spread the rumour through the town that the Whig candidates were Unitarians. At a meeting a Methodist preacher demanded to know what Macaulay's religion was. Macaulay's reply was brief. "I do most deeply regret that any person should think it necessary to make a meeting like this an arena for theological discussion. I will not be party to turning this assembly to such a purpose. My answer is short and in one word. Gentlemen, I am a Christian".

The comments on this by his nephew, Sir George Otto Trevelyan, first published in his biography of Macaulay in 1876, are interesting. "While the congregations at a high Anglican service are in part composed of Low Churchmen and Broad Churchmen; while Presbyterians and Wesleyans have no objection to a sound discourse from a divine of the Establishment, it is seldom the case that any but Unitarians are seen inside a Unitarian chapel. On the other hand at the General Election of 1874, when not a solitary Roman Catholic was returned throughout the length and breadth of the island of Great Britain, the Unitarians retained their long acknowledged pre-eminence as the most over-represented sect in the Kingdom".

Macaulay in 1844, when M.P. for Edinburgh, supported the Dissenters' Chapels Act. This was intended to give Unitarians the right to use and hold the chapels they had inherited, following the legal decisions over the Lady Hewley's Trust at York and the Wolverhampton Old Meeting House, which was handed over to the Established Church.

He criticised the survival of an Established Church in Ireland at a time when the bulk of the inhabitants were Roman Catholics.

He declared "Of all the institutions of the civilized world the Established Church of Ireland seems to me the most absurd".

He condemned theological tests at Scottish Universities and ultimately in 1847 lost his seat, largely because he had supported the making of a grant to the Irish Roman Catholic seminary at Maynooth. "To this bill", Macaulay declared, "and to every bill which shall seem to me likely to promote the real Union of Great Britain and Ireland I will give my support, regardless of obloquy, regardless of the risk which I may run of losing my seat in Parliament".

The son of a strictly Evangelical parent, Macaulay studied for the law and was at various times M.P. for Calne, Leeds and Edinburgh. For a short time he was a member of the Supreme Council in India. In that capacity he drew up a new code of law. Although he held office as Secretary for War and as Paymaster General to the Forces at various times, it is as the historian he is known.

A NEW VOICE HEARD AGAIN

By Basil Viney

TWO further short articles in the Italian Mazzinian Paper "Dio e Popolo" may be of interest to readers of *The Inquirer*. Giuseppe Valle writes:—

"The article printed in "Dio e Popolo" (God and the People) about the Ecumenical Council has found a response in the country that welcomed the exile Mazzini—that welcomed him lovingly when his own country expelled him, threatening him with death.

"A minister of the Unitarian Church, the Rev. Basil Viney, of Lewes, Sussex, has printed in *The Inquirer* a precis of the above article, with a friendly comment. Things that to us here seem new and almost absurd—so strong is the boundary that the church has placed around its exclusiveness—appear instead acceptable and natural, indeed they are already attained, in England.

"Since 1842 the Unitarians have worked for a union not of blind obedience to a single head (who is then but a man) but for a more democratic understanding of free religion, and of the worth of every discipline that tends to strengthen conscious contact between men and God.

"We salute our English friends of the Unitarian Church; esteemed fellow-workers for the coming of the new age."

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The second article carries a news item strange to me, and certainly of great interest. Here it is:—

"The Abbot Phra Phimoladhamm, Rector of the Buddhist university of Bangkok, Thailand, writes as follows to the head of the Order of St. Francis di Sales:—

'We would like to have a Catholic priest to teach us the doctrines of Jesus, who was one of the Grand Masters of Humanity. In the past there has been much misunderstanding and dissention between our religions; but I think that the cause of this was ignorance. The priests to whom you would give the course are chosen; they will be the future directors of Buddhism. . . . I think that in the future, when they will understand well the doctrines of Jesus, our relations with the Catholic religion will become better.

'Furthermore, we are threatened by communism, and we feel feeble. We know well what Catholicism has done to combat communism. We also wish to defend religion, and we are certain that the catholic religion will help us in this struggle.

'We ask you a favour. When teaching Christianity to our priests, speak with freedom; and teach them also, clearly, that which differentiates the two religions. We will not ever accuse you of making proselytes; and if some of our priests will wish to become Catholics, after your lessons, we will be content that each follow the way that most helps him to become better.'"

This letter, says "Dio e Popolo" was published in "Bollettino Salesiano", the journal of the Order. One will learn with interest the reaction of the head of the Order, and of the Pope. Protestants may wonder why the Buddhist Abbot should have chosen Catholics to tutor his students in the teachings of Jesus. Signore Valle comments as follows on the Buddhist's letter:—

"Words of high wisdom; for this fault of ignorance should be expunged in the East as in the West. The way of understanding lies chiefly through knowledge—a way that is able to take us very far. Perhaps in the course so nobly indicated by the Buddhist Abbot lies the ship able to lead men out of the narrow straits of ignorance into the open sea of knowledge.

". . . We would wish that the men and women of our time would give all their strength to speed the evolutionary movement that wills to fulfil itself. For were it swifter, this movement would lessen the labour and the suffering of the whole of humanity."

THE BIOGRAPHY OF JESUS

By Harold Scott

(Dr. Harold Scott is the Minister of the Unitarian Church, Salt Lake City, U.S.A.)

I AM glad when people react adversely to the superstitions of religion. But one can be religious without being superstitious. He doesn't have to "throw out the baby with the bath" or throw out history with history's mythological encrustations.

Scholars in the last 150 years of Biblical criticism have pretty well separated the mythology of the Gospels from history. Even the myths are important for they show how people thought in those days and throw light on the process of god-making. The New Testament and New Testament Apocryphal writing show the process of transforming a Jewish ethical teacher, a prophet, into a dying-and-rising hero saviour god. The New Testament is invaluable as showing a new religion in the making, laboriously separating itself from the parent religion, Judaism, adapting its message to the Greek speaking world, and then sweeping on to victory in western Europe.

Those people who deny that Jesus ever lived demand proof. How do you go about it to prove that anyone lived? I'm sure that I once had a living mother but the family has been unable to find the registration of her birth. I cannot prove that George Washington lived but the history books record what his contemporaries said about him. Of course they might have been liars.

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We cannot prove that Virgil, Livy, Horace, Plato, Euripides lived. Does anyone think them myths? We have better evidence of the historicity of Jesus than of any of these. The most impressive evidence that Jesus lived is the dilemma of those who deny it for they have no explanations of the origin of the Christian movement, and origin of the Gospel legends.

We have references to Jesus in fragments of a manuscript of 150 A.D. We have beautiful capital letter manuscripts in Greek about 200 years after they were written. Compare this with our earliest copies of other ancients:

Virgil—350 years after his death
Livy—500 years after his death
Horace—900 years after his death
Plato—1,300 years after his death
Euripides—1,600 years after his death

The earliest Gospel, Mark, was written about A.D. 70. Matthew about A.D. 85 and Luke-Acts about A.D. 90. We do not have any of the originals any more than we have originals of Tacitus, Herodotus or other ancients. We do have on very early papyri some sayings of Jesus. We have scraps of manuscripts very early of small parts of the New Testament and of other Christian writings that did not get into the canonical New Testament. But the great capital letter Bibles written of course by hand on parchment, for printing presses had not been invented, are dated A.D. 300 and later. We have about 200 of these, all but 40 are fragments. We have about 4,000 cursives or running hand manuscripts some early, some late.

Also there are copies of writings of the church fathers written between the closing years of the first century and the middle of the second century.

And then too there is a vast body of so-called New Testament apocryphal writing produced probably until about A.D. 200. Some are in a good state of preservation and some much tattered.

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Palestine was an obscure Roman province and Jesus was a local preacher. Through his followers, after he was dead, he played a large part in history. After his death at the hands of the Roman government his disciples expected him to return right away so did not produce a biography until he had been dead about 40 years, although likely there were copies of his sayings in written form and possibly some written material on his life, now lost, that afforded some sources for the unknown

writers of the synoptic gospels, that is Mark, Matthew and Luke.

Outside Christian writings there are few references to Jesus or the early Christian movement that scholars have been willing to accept as genuine. There are meagre references in Tacitus, Suetonius, Pliny the Younger, and Celsus. Considering the paucity of external evidence turned up by scholars about other personages of antiquity we would be suspicious if there were a lot of material about Jesus contemporary with him.

After all the evidence seems to indicate that Jesus lived and died a preacher and prophet with a reputation that did not stretch beyond Palestine. It was after his death that the myth-making began.

Liberal scholars label as myth: birth by a virgin, the birth stories found in Matthew and Luke, the flight to Egypt, the slaughter of innocents, Jesus in the temple, the details of the baptism of Jesus by John, the miracles, the cleansing of the temple, the passion narratives and the stories of the resurrection and ascension. What do we have left? A Jewish teacher of earth ethics—a prophet, whose ethical teachings have been obscured by theological emphasis and neglected by Christians.

Jesus is not a myth but probably there have been more myths created around him than around any other figure in history.

HIBBERT HOUSES UNITARIAN SERVICES

By Peter Hewitt

ON Christmas Sunday a Unitarian service was again held in the Hibbert Houses chapel at R.A.F. Nicosia. There were eight of us present, six of whom were Unitarians. The Rev. G. J. Spurham, who acts as our minister, conducted the service, in the course of which we sang Christmas hymns—"O come all ye faithful" and "Hark! the Herald angels sing", (adapted for Unitarian use), H. E. Sears' Unitarian carol, "It came upon the midnight clear", and "Silent Night", of which so many versions exist that one is sure to be acceptable! Mr. Spurham spoke on the various reasons for which people today might and did value the maintaining of Christmas observance, despite all the exploitation that has overtaken the festival, but said that just as from pre-Christian times there had always been a religious philosophy behind the celebration of this winter feast, so there was and should be now, and that that philosophy was for Christian people one that centred itself in honouring the birth of Christ.

Unitarians and orthodox Christians were at one here, whatever their differences regarding the implications of his coming. For Unitarian Christmas stood for the fact that a child had been born who became a light of the world, a Man of men, their teacher and leader. This was their true reason for maintaining the celebration of Christmas. It was for them to thank God for that Man and that event. At the end of the service a retiring collection realised £3 5s. 0d. in aid of the world refugee fund. Small though the amount may be it comes from eight people gathered at a Unitarian outpost, charged with the Christmas spirit of peace and goodwill.

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Recently Hibbert Houses have figured twice on the radio in request programmes. The U.Y.P.L. at Harwich and 5 (Light Ack Ack) Wing, R.A.F. Regiment, at present at R.A.F. Nicosia, had records put on conveying kind thoughts to Hibbert Houses and those associated with them. Hibbert Houses in return are very grateful for this kindness and warmly reciprocate it. On the debit side of the account, however, is a disturbing liability, in that, owing to postings and deployments, five of our existing congregation will have left Nicosia by the end of March, which will sadly deplete us. Now that we have re-started our Unitarian services we are most anxious to maintain and, if possible, expand them. We shall do our best with this object in view to contact further Unitarians here, but, please, will ministers and others in the home churches also do their best to let Unitarians in Cyprus know about the existence of Hibbert Houses at R.A.F. Nicosia and of the congregation that meets there, and in addition notify the Rev. G. J. Spurham of Unitarians known to have left Britain for Cyprus and where they may be found?

NEWS

The Upper Chapel, Sheffield—The Tercentenary Year of the Congregation was inaugurated by special Services on Sunday, 3rd January. The year began with thirteen junior members becoming full members of the Chapel, and with the enrolment of thirty-two new junior members to add to the number of junior members of longer standing. In the morning the Rev. G. Stanley Whitby said that however else the year was marked, it should be marked by still greater care for the young.

In the evening the Congregation was reminded of how, in 1660, their founder, the Rev. Jeremy Fisher, Vicar of Sheffield, was ejected from the Parish Church, now the Cathedral, upon the restoration of the monarchy. Many Puritans left with him, and defied the law by worshipping in secret. Fisher later died as a result of his experiences in prison. As the Mother Church of Nonconformity in Sheffield, Mr. Whitby asked the Congregation to mark their three hundredth anniversary, not by dwelling on the ills and harryings and antagonisms of the past, but by imbuing a spirit of goodwill, of understanding, and of human fellowship with all from whom they differed. Cards of greeting have been sent to the Bishop of Sheffield, the Provost of the Cathedral and other clerics, to Nonconformist ministers, and to the Jewish Rabbi.

The following day, at the Chapel New Year Party, one hundred and twenty-five members and friends from the District churches sat down to tea, many more coming in later. Among the guests were the Rev. Ian Ward, Minister of the Nether Chapel, and his wife and son. This was an historic occasion, as Nether, which lies a few yards down the hill, and is Congregationalist, in 1715 broke away from what is now called the Upper Chapel. A most friendly spirit pervaded the gathering.

Morton. The congregation is pleased to report that £7 10s. 6d. was taken in returning collections for the "Oxford Famine Relief Fund". The Women's League has sent several bales of clothing through the W.V.S. and £13 to the relief fund for refugee children. The recent Bazaar realised £470.

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Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

"Tinkering with other people's hymns"

Sir: Mr. Rowell's letter (January 2nd) raises a matter that must exercise the minds of many of our ministers and choirmasters particularly with the re-emergence in recent years of many old carols of great beauty.

The greatest difficulty lies in hymns sung congregationally. While many hymns would not be considered inviolable on poetic grounds, I believe that in congregational singing we should try both to be sincere and fair to the original authors. This is a problem to which there is no easy solution as long as we yearn for favourite hymns in general use, but may it not be that in considering the production of a new hymn book we could take a new attitude towards orthodox hymns which would be more compatible with our liberal faith than just mending other people's verses?

I suggest that, when preparing a new book, the best loved orthodox hymns should be included in a new section entitled "Traditional Christian Hymns". These could then be sung by those liberal enough to accept the imagery of the original writers. It may well be that this attitude, if we could rise to it, would bring visitors to examine our own hymns with greater sympathy.

In other cases, where only one line has been altered in the verses used (e.g. "Holy, holy, holy!"), the original line could be printed at the foot of the page, thus making open acknowledgment.

What is sung by the choir is, perhaps, slightly different. Archaic carols of rare beauty may enrich the service in much the same way as paintings, the beauty of which rises above arguments of theology.

Our liberal faith should be equal to this. After all we are not bound to orthodox Christian sources alone; possibly a further section in a new hymn book could balance the one I have suggested above.

West Bromwich Yours, Philip J. Spencer.

Sir: Like R. B. Rowell I was well aware of what John Wesley had to say about altering (his and his brother's) hymns. But I am also impressed by what he actually did to other people's hymns. Taking *The Methodist Hymn Book*, we may note that John Wesley altered the following hymns: 3, Bishop Ken's sublime doxology (by Watts); 204, Father, if justly still we claim (by Henry More); and 301, On all the earth Thy Spirit showers (by Henry More). From our own *Hymns of Worship* we may add to these these: No. 373, Teach me, my God and King (by George Herbert). (The Methodist book prints the original version.) In all these instances alteration is acknowledged.

I myself have written and published a few hymns. If anyone would like to alter them to meet the spiritual needs of another denomination, he is very welcome to do so. I hope the alteration would be acknowledged.

Alvechurch, Cheshire. Yours, Arthur W. Vallance.

"Young Unitarians and Music"

Sir: I fully agree that we need more brightness in our services, especially if we wish to retain the loyalty of junior members. Today in Church services there is room for an improvement in hymn singing: the words make their appeal and many organists endeavour to fit a bright tune, but all is lost if the congregation fails to live up to the message. What is needed is more singing from the heart.

Surely worship lends itself to joy and the more one gives out in voice the more one finds the sharing with others, which after all is the real sense of Church worship.

Radio and T.V. services can offer a lot and yet they fail to give to the individual that deep sense of worship, which can only come to each one of us as we meet collectively and take an active part.

Unless we attend Church prepared to worship with our whole being, we can never hope to feel the spiritual uplift or leave the premises ready to face the coming week with its many problems.

I sincerely trust older members of our Churches will respond to the challenge and in so doing help the young folk to feel it is worth while taking active part in Christian worship. May 1960 be a singing year for us all.

Eccles, Lancs. Yours, Gladys B. Chadwick-Rider.

Sir: While I agree entirely with Sylvia Tempest in her Youth Supplement article, that Unitarians should join both heartily and intelligently in hymn-singing, her second paragraph is most misleading.

She writes: "I do not know of any Unitarian hymn-tune writers", which, I am afraid, is a sad confession of ignorance!

Actually, on going through the tune-book to *Hymns of Worship*, I find *at least* twenty tunes written by Unitarians. The numbers are: 1, 36, 37, 55, 98, 177, 218, 241, 297, 309, 318, 359, 376, 388, 392, 428, 459, 464, 480 and 509 (second tune). Many of these tunes were written by members of the former "Society of Organists and Choirmasters of Unitarian and Free Christian Churches", and although some of these members are now organists of other churches (not Unitarian) which have provided them with much better musical opportunities than we could, I have known them to be men who appreciated the Unitarian position and were glad to accept Unitarian preaching, and some of them have done outstanding work for our denomination. In this tune book there are 385 tunes (when duplicates have been eliminated) and for the size of our denomination among the others, 20 tunes out of 385 is not a disgrace. Turning to our Sunday School tune book, "School Worship", we find 290 tunes, with 39 by Unitarian composers.

And as for the number of hymn tunes by Unitarian composers that have appeared in the old series of "Hymns and Choral Songs" (some of which, we have to admit, were not good enough to stand the test of time) and the number that have never got printed, well, I can assure Young Unitarians that there are hundreds of them. We mustn't let the false notion get around that Unitarians don't write hymn-tunes.

Alvechurch, Cheshire Yours, Arthur W. Vallance

"The Flaming Chalice"

Sir: I am very surprised that this correspondence has not brought forth an "official" reply.

A device which must have been thought up in the first place by somebody, now appears on our publications and in the form of badges.

This is all to the good, but surely those responsible will not object to giving us the interpretation of the symbol.

London, E.17. Yours, Reginald C. Kaye.

Blackburn.—At the watch of the Dickens Dinner held at this church on December 22nd, £34 was raised for World Refugee Year. Nearly 100 people sat down in a decorated and candle-lit church hall and the dinner, which began with grace (thanks to the generosity of an unknown) ended with a toast to the "Immortal Memory" of Charles Dickens, the singing of "Silent Night" to the strains of the church organ in the nearby church, and "Auld Lang Syne". Once again Mr. Hilmer Johnson entertained child guests from the Christmas Carol, for the delight of his listeners. An unwanted visitor brought a water jug which must have been used to supply the customers with hot water at one of his favourite inns, and a musical box of the same period. A Carol Party on the following day raised additional money for the same cause.

Warwick.—With new notice boards, repainted wall hangs and shipping of cards to the High Street, the old Chapel is being rediscovered, and folk are travelling long distances to its services.

The end of 1959 saw a growing congregation, a mounting Restoration Fund and a blossoming Christmas service, at which children contributed music with recorders and violins. The difficulty with the organ has been surmounted temporarily by the gift of a piano. Our versatile organist not only uses it with more than

a choir, gives a monthly supplement of recorded music. We are indebted to him also for colourful and striking display panels and posters.

The local press published, with an editorial introduction, a Christmas message from the minister. Altogether, Warwick town begins to feel that the Chapel is now very much alive.

Minister Author Quoted

The Rev. John Rowland, minister of Brighton's Unitarian Church, has written many books of many different kinds. Lengthy extracts from two of his books, *The Astonishing Acres* (first published in 1953), and *Ernest Rutherford: Atom Pioneer* (first published in 1955), have been included in a new book just published by Blackwell's Educational Ltd. This book, entitled *Practical Comprehension*, is edited by Mr. Jeffrey Tillett, B.A., and consists of passages on scientific and technical subjects, aimed at providing a course in English comprehension for boys and girls taking the General Certificate of Education.

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 17th, 1960

ABERDEEN, Unitarian Church, Huntly Street, 11 and 6, Rev. W. B. TAYLOR

ABERYSTWYTH, New Street Meeting House, 11, Supply

ALTRINCHAM, Dunham Road Chapel, 11, Rev. A. W. VALLANCE, 6.30, Mr. KEITH CRABTREE

ARMAGH, Unitarian Church, Executive Road, 11.15 and 3, Rev. B. GILL

ASHTON, Unitarian Chapel, Manchester Road, 6.30, Supply

BATH, Trim Street Chapel, Unitarian, 11, Rev. E. SUNDERLAND

BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW

BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN

BIDDLE GREEN (nr. Sheffield), Unitarian Chapel, 11, Mr. KEITH HILL

BILLINGSHURST, Free Church, High Street, 11, Mrs. E. M. SAVAGE

BIRKENHEAD, Unitarian Church, Borough Road, 6.30 (January 24) Rev. MAURICE JOHNSON

BIRMINGHAM, Church of Messiah, Bristol Street, 11 and 6.30, Rev. GORDON STUART

BIRMINGHAM, Worship Road, Church and Manse Mission, Small Heath, 6.30, Rev. JOYCE HAMMOND

BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST

BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE

BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SUNDERLAND PRICE

BOLTON, Unity Church, Manor Road, 10.30 and 6.30, Rev. ARTHUR J. LONG

BOLTON, Wellsprings, 2.15, and Bradshaw Road, 6.30, Rev. KENNETH WORSLEY

BOSTON (Lincs.) Unitarian Church, Spain Lane, 6.30, Rev. HENRY HALL

BRADFORD, Unitarian Church, Well Hill Road, 11, Rev. LAWRENCE REDFERN

BRADFORD, Bowling Avenue, 3.15, Supply

BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BELLOCK

BRIDGNORTH, Christ Church, Hospital Street, 3, Sunday School, 6.30, Rev. WM. MILLAR

BRIGHOUSE, Unitarian Church, 11, Rev. G. RUSSELL JONES

BRISTOL, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND

BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BRIGGS

BRISTOL, Oakfield Road, 11, Rev. A. H. BRIGGS, 6.30, Mr. R. L. NICHOLSON

BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER

CARDIFF, The West Grove Unitarian Church, 6.30, Rev. RAY JONES

CHATHAM, The Church of the Great Commission, Sharnwood Hill, 3, Miss JOAN HUGH

CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. JOHN H. GRAHAM

CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. SHAW, 6.30, Miss R. HARRISON

CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Supply

CHORLEY CROSS, Addison, 10.45 and 6.30, Rev. KENNETH TURNER

CHORLEY, Great Meeting House, Hollinhurst Road, 11 and 6.30, Rev. E. H. MARTIN

CLEVES, Free Christian Church, South Street, 6.30, Supply

CLITHEROE, Unitarian Church, Shawbridge Street, 11 and 6.30, Mrs. M. B. DICKIN

COLCHESTER, Free Christian Church, Priands Road, 11, Rev. J. P. CHALK

DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. COTTON

DERBY, Friar Gate, Unitarian Church, 6.30, Supply

DONCASTER, Old Meeting House, 10.45, Mr. S. E. MARTIN

DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. ANNE L. PEARSON

DUBLIN, Strangers' Green, West, 11.30 and 7.30, Rev. E. SAVAGE MAHON

DUBLIN, Old Meeting House, Wainsbeagnes Street, 11 and 6.30, Rev. NORMAN KNOWLES

DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WESTERDALE

DUNDEE, Unitarian Church, 11, Communion Road, 11, Rev. G. D. JONES

EASTBOURNE, St. Mark's Church, Cecil Square, 11 and 6.30, Rev. BRUCE FORSLOW

EDINBURGH, George's Church, South Street, 6.30, Rev. Dr. F. D. MACKINNON

EXETER, Bicke Chapel, 11 and 6.30, Rev. J. HARRY SMITH

GLASGOW, St. Vincent Street, Unitarian Church, 11, Mr. E. D. O'REILLY

GLOSSOP, Hyndum Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CROSSLEY

GUERNSEY, Barnes Street, 3, Rev. Ernest M. Grove

GUILDFORD, Ward Street Church, 11.15, Rev. JOHN KNOTT

HALL CROSS, Ebbs Bower, 10.45 and 6.30, Rev. G. J. PRICE

HALIFAX, Northgate End, 10.45, Rev. FRANK WALKER

HARROW, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNIS HILTON

HASLEMERE, Great Meeting, Grove Lane, 11 and 6, Rev. E. A. DAVIES

HASLINGDEN, Worship Road, 6.30, Rev. J. MARTIN HALL

HEBDEN BRIDGE, Fitzwilliam Street, 6, Rev. FRANK WALKER

HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Pope

HYDE, Market Place, Unitarian Chapel, 6.30, Rev. T. M. WARREN

ILKESTON, New Meeting Room, 11 and 6.30, Rev. Stanley W. Hill

ILKESTON, South Street Chapel, 11 and 6.30, Rev. Andrew Hall

LEEDS, St. Nicholas Road Church, 6.30, Supply

LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. CHILVERS

LEICESTER, Newarkwell Road, 11, Junior Church, 6.30, Mr. C. V. WALKER

LEICESTER, The Great Meeting, New Road Street, 11 and 6.30, Rev. LEONARD MARTIN

LEWES, Westgate Chapel, 11, Rev. Ruth Very

LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. HAMMOND

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TAGGART

LIVERPOOL, Hope Free Church, 11, Rev. C. A. PEERS

LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KENN MORRIS

LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. S. R. BROWN

LIVERPOOL, Hamilton Road, Wavertree, 3, Sunday School, 6.30, Rev. C. A. PEERS

LIVERPOOL, Hope Street, 6.30, Mr. E. E. LLOYD

LIVERPOOL, Ullet Road, 11 and 6.30, Rev. G. H. STORY

LONDON, Bell Street, Edgware Road, 6, Rev. Warren H. Lewis

LONDON, Bloomsbury Mission and Stamford Street Chapel, 6.30, Rev. F. HANKINSON

LONDON, Brixton, Effra Road, 11, Mr. Wm. Simmons

LONDON, Brixton Church, Hillside Clubhouse, Norwood Hill Gate, 11 and 6.30, Rev. Gwenol Griffith

LONDON, Brixton Gate, Upper Lane, 6.30, Rev. R. W. SIMMONS

LONDON, Golders Green, Hoop Lane, 11, Rev. W. Wolfenden, 6.30, Rev. D. P. MAIN

LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. E. Gregson (also 31 Sunday in the month)

LONDON, Hampstead, Rosslyn Hill, 11, Rev. Dennis P. Main

LONDON, Highgate Hill, Unitarian Church, 11, Mr. H. M. Carey

LONDON, Mill Hill, Boys' High Road, 11 and 6.30, Rev. T. E. Bridson

LONDON, Newington, Upper Street, 7, Rev. A. V. Pite

LONDON, Unitarian Christian Church, Glebe Road, 11, Rev. A. V. Pite

LONDON, Lewisham Unitarian Church, High Street, 11, Mr. Ronald Gowler

LONDON, Longfellow, Lee Bridge Road, Leyton Green, 6.30, Mr. Ronald Hall

LONDON, Mansfield Road Church, Belsize Green, 6.30, Rev. Dennis Richardson

LONDON, Richmond, Free Church, Ormond Road, 11, Rev. Warren H. Lewis

LONDON, Stockwell, West Place Lane, Unitarian Church, 11.30, Children's Church 6.30, Mr. J. B. Skinner

LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Antonio Rodriguez (also 6.30, 3rd Sunday in the month)

LONDON, Walm Lane, Willesden, Church of Highgate Hill Unitarian Church, 11, and 3rd Sunday, 6, Rev. V. E. Bates

LONDON, West Green, Unity Church, Hermitage Road, 6.30, Rev. R. TAYLOR

LOWER ST. ASAPH (Abergele), Chapel, 11, Mr. E. Evans Jones

MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. Frank Hayes

MANCHESTER, Unitarian Church, Upper Brook Street, 11, Rev. Frank Hayes

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. Dr. DAVID C. DOUGLAS

MANCHESTER, Dob Lane Church, 10.45 and 6.30, Rev. Lawrence Cross

MANCHESTER, Failsworth, Dob Lane Church, 10.45 and 6.30, Pastor D. HILLS

MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.30 and 6.30, Rev. MAURICE BOWEN

MANCHESTER, Monton Church, Barton, 10.45 and 6.30, Rev. W. E. WARNER

MANCHESTER, Northern Unitarian Choir Lane, 6.30, Supply

MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. R. L. RICHARDS

MANCHESTER, Stockport Road Mission, 6.30, Rev. S. A. SHARPE

MANCHESTER, Upper Chapel, Willenhall (January 24) 10.45, Rev. Stanley H. KNIGHT, 6.30, Rev. J. R. BLACKBURN

MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Percy H. Dixon

MANCHESTER, Wythenshawe, Unitarian Church, Moseley Road, Baguley, 6.30, Rev. John Gill

MARPLE, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sunderland

MARPLE, Unitarian Hall, St. Stephen's Road, 11 (ninth Sunday)

MIDDLETON, Free Christian Church, 6.30, Supply

MIDDLETON, Old Road Chapel, 2.15, Rev. Harold C. Dyer

NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. Jesse Jones

NEWCASTLE (Staffordshire), Brunswick Unitarian Church, 10.30 and 6, Rev. JOHN MATHER

NORTHAMPTON, Kingsley Road Church, 6.30, Rev. H. L. SHORT

NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Sharpley

NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BELAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE

OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. HERFORD

OXFORD, Manchester College Chapel, 11.30 The Rev. The Principal

PENDLEBURY, Unitarian Church, Knoll Hill, 10.30 and 6, Rev. L. HALLWORTH

PORT LOUIS (Mauritius), near Wigan, 11 and 6.30, Rev. Gustave L. Clarke

PLYMOUTH, Unitarian Church, Mutley Plain, 11 and 6.30, Supply

POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. Dennis

PRESTWICH, John Rylands Memorial Church, High Street, 11, Junior Church, 6.30, Rev. Jesse Jones

PRESTON, Unitarian Church, Church Street, 6.30, Rev. E. J. WILLIAMS

RAMSGATE, Hardy, The Meeting House, 11, Rev. Frederick Hardy

RAMSGATE, Church, on Monday Lawns, 11, Rev. R. J. Pennington

RICHMOND, Wesleyan Hall, 10.30 and 6, Rev. R. J. Pennington

ROCHDALE, Church of our Father, 10.45 and 6.30, Rev. H. PEARSON

SALE, Addison Road, 11, Rev. Jesse Gill

SHEFFIELD, Unitarian Church, Upper Chapel, 6.30, Rev. G. W. PARSONS

SHEFFIELD (Ecclesfield), 6.30, Mr. M. Wentworth

SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sykes

SHEFFIELD, Unity Church, Chesterfield Road, 11 and 6.30, Rev. E. D. DAVIES

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Walker

SHEFFIELD, High Street, Unitarian, 11, Supply

SHEFFIELD, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WARNER

SHEFFIELD, Church of the Saviour, Fawdon Road, 6.30, Mr. H. A. GUY

SHEFFIELD, Stanley Road, 6.30, Supply

SHEFFIELD, Portland Street Church, 11 and 6.30, Rev. T. J. Jones

SHEFFIELD, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. BLACKBURN

ST. HELENS, Cotteridge Street, 6.30, Mr. J. C. Thomas

SOUTHPORT, Wellington Street, 6.30, Rev. A. D. WILSON (also 11, Sunday School in 3rd month)

SOUTHPORT, Presbyterian Unitarian Church, 11, Rev. C. Hankin

SOUTHPORT, Unitarian Church, High Street, 6.30, Rev. L. Harold Short (also 11, First Sunday in the month)

SOUTHPORT, Rowland Free Christian Meeting House, 11, Rev. L. Harold Short

SOUTHPORT, Scarisbrick Hall Road, 6.30, Rev. F. E. Gilbert

TAUNTON, Mary St. Chapel, 11, Rev. Wm. Simmons

TAUNTON, Old Meeting House, Ashpool Road, 6.30, Rev. G. Simons

TAUNTON, Unitarian Church, 10.45 and 6, Rev. E. C. Towlson

TAUNTON, Unity Church, Manningham Road, 11, Rev. Clarence Salter

TAUNTON, Corner Unitarian Church, 6, Rev. A. Simons

WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Alec Wigg

WARWICK, Friends' House, Church Road (by permission), 7.30, (1st Sunday in the month)

WALLASEY, Moreton Church, Manor Road, 11, Mr. E. C. Towlson, 6.30, Rev. Ernest Pope

WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School

WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson

WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)

WESTON-SUPER-MARE, 2.30, Rev. G. W. Pennington

WHITBY, 6, Church Row, 10.45 and Week 3.30, Rev. A. R. Sheppard

WIGAN, St. George's Chapel, 6.30, Mr. C. E. Rose

THE INQUIRER, Parliamentary notices for these services are issued a Unitarian Church. For information write to the Secretary, H.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Grace Gregg

MELBOURNE, Unitarian Church, Collins Street, C.1: Services Held Every Sunday at 11 a.m. Services: 4 p.m. annual Sunday in each month, Evening 7 p.m. Rev. C. Strong

PERTH, Unitarian Assembly, Unitarian Free Christian Fellowship, Rev. R. H. Parkinson, 222 Pier Street, Perth: Unitarian Free Assembly

SYDNEY, New South Wales, Unitarian Church, 13 Francis Street (off College St.) 7.15, Rev. D. H. Swinden, Hon. Minister, Lic. Min.

UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Glen Alva, Melbourne, C.1. Minister: Rev. W. Bennett. Meetings as announced.

SYDNEY CHRISTIAN CHURCH, Acacia Road, Kirribilli (No. 1 bus), weekly at 11 a.m. Public Worship, Sunday 7.30 p.m. Minister: Rev. W. Bennett

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Arthur Cummins

TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Supply

WINNIPEG, Ruth Unitarian Church of Winnipeg, 1,250 Wolseley Avenue West, 11, Rev. A. F. Hussey

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell, Road, 11 and 7, Mr. H. J. Wilson

WELLINGTON, Services suspended—Enquiries: Hon. Secretary, Tel. 44-577

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School: 7, Service, Rev. Maurice C. Bevan

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a Symposium
Edited by Kenneth Twiss, M.A.

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THE UNITARIAN

You cannot afford to miss the March issue which will contain a review of "Essays in Unitarian Theology" by Professor Ian T. Ramsey, Nolloth Professor of the Philosophy of the Christian Religion in the University of Oxford.

Make sure of your copy by sending the annual subscription (4s., post free) now to the manager, Mr. G. Harrison, 2, Walwyn Close, Stretford, Manchester.

Obituaries

Frank Collinson.—Frank Collinson was best known to our Movement as a dedicated lay preacher, and to this work he devoted most of his energies during the later part of his life. It is only two years ago that he was honoured by his colleagues by being elected President of the National Lay Preachers' Association.

Sundays saw him regularly occupied in the pulpits of our Churches in the North-West. In spite of his advancing years he never shrank from committing himself to the most arduous journeys to fulfil his appointments, sometimes on the far side of Manchester, and sometimes deep in the heart of Cheshire. He regularly attended all lay preachers' functions, both near and far, and was delighted to be present at the annual retreat in Oxford and at the General Assembly.

Ernest Hutton.—A life-long member of the Chapel, he had served it and the Sunday School in various capacities, and was regular in his attendance at service until the last few months of his life. In addition, Croft Chapel was his especial care as secretary to the trustees for many years and a supply preacher. He was also an active and assiduous member of the North and East Lancashire Lay Preachers' Union and the national Men's League, as well as of the Chowbent branch, in which he had held highest office. A man of firm convictions, he was outspoken in his expression of them, but was essentially kind-hearted and considerate of others. His humor was an invaluable asset, and he and his wife enjoyed entertaining their host of friends. His spirit was indomitable, for although he had known for two or three months that his last illness was fatal, he had accepted it with regret, and perhaps a little questing, but also with the resignation and fortitude of his faith, and to the end, even in the frequent pain he suffered, he maintained his alertness of mind, his interest in the world around, his humour and consideration. The funeral service, conducted by Rev. Kenneth Twiss, was held, with a representative congregation, at Chowbent Chapel, followed by cremation at Bolton. Besides his widow, he leaves one married son.

K.T.

Inter-Regional Service

The evening of Wednesday, 9th December, saw UYPL-ers from a very wide area around Manchester converging on the new Cross Street Chapel. It was the occasion of their Inter-Regional Carol Service and they meant to express what they felt, that Christmastide is the season of joy and of love to one's fellow-men. This they did in no uncertain measure for an atmosphere of deep reverence prevailed from beginning to end and the carols were sung with a great will.

The service was conducted by the Rev. Donald Dunkley, of Preston, the readings were given by representatives of the Regions and of the Junior and Associate Members, and the organ was also played by a young member. Stand Branch choir led the singing.

The readings told of the birth of Jesus and his love of mankind, and called everyone to follow his example. Thoughts were directed towards the plight of the refugees and it was remembered that the family of Jesus also became refugees two thousand years ago. A solo carol, sung to a guitar, entreated everyone to board the "train of good will" for this is open to all without exception and carries its message to every land.

The service was sponsored by the South Lancs. Region of the UYPL and, owing to its success, it is likely that they will make such a Carol Service an annual event. The young people were particularly pleased that some of their older friends joined them at worship.

Deaths

Bass.—On December 31st, 1959, at 45, Whitaker Lane, Prestwich, Manchester, Eleanor Mary Bass.

Collinson.—On 13th December, 1959, Frank Collinson, aged 85, of Poynton, Cheshire. Member of Stockport Unitarian Church, a Lay Preacher. Cremation, 17th December, 1959, at Stockport.

Hutton.—On 31st December, 1959, Ernest Hutton, aged 67, of Atherton, Lancashire. Life-long member of Chowbent Chapel, secretary to the trustees of Croft Chapel, a Lay-Preacher. Cremation, 2nd January, 1960, at Bolton.

Whitehouse.—On December 31st, peacefully in a Totnes hospital, Dorothy Taylor Whitehouse, late of Astmiller Unitarian Church. Cremation at Torquay on January 4th, 1960.

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